

Christian Reflector.

REV. H. A. GRAVES, EDITOR.
WM. S. DAMRELL, PUBLISHER.

A RELIGIOUS AND FAMILY NEWSPAPER,

Published Weekly.

TERMS,

When sent to one individual, and payment received in advance.

Single paper, - - - \$2.00
Seven copies, - - - 12.00
Thirty-five copies, - - - 22.00

Ministers who will procure five sets of papers, shall receive their own paper gratis, as long as they shall send in annual \$10 in advance for the same.

All correspondence, &c., addressed, POST PAID, to

WILLIAM S. DAMRELL, No. 9 CORNELL, BOSTON;

whose alone remittances must be made. Postmasters are also to forward money in payment of subscriptions, free of expense.

The Christian Reflector.

For the Christian Reflector.

Letters of Commendation.

No LETTERS AND THE DUTY OF PASTORS.

[Concluded from our last.]

The question now is, can anything be done to correct this evil? We answer, it lies chiefly with the pastors to remove it; for on reflection, it will probably appear that they have unconsciously been the cause of it. We do not intend to condemn them, but beg leave to suggest the propriety of considering some things which exist, and others that are deficient, which, from want of due consideration, may have produced the very evils of which we complain.

1. It is natural for a pastor to wish to retain those in the church by whom he is beloved and who are the objects of his spiritual regard; this mutual attachment may have arisen from his having been instrumental in their conversion, their frequent intercourse, from his excellent and duly appreciated pulpit and pastoral duties, from their efficiency in the church, and their love for its order and its members. It is painful to separate from such, and when they are about to leave, he hopes they will soon return; or that, by continuing their connection, they may feel the same interest for him and the church, and mutually receive and confer the same benefits. He therefore partially advises them not to take a letter of dismission, though they probably thought of requesting one, or at least would have done so had his advice been to that effect, and tells them to take a letter of commendation, or for the present, no letter at all.

2. A pastor sometimes fears that, by advising his members, when leaving his vicinity, to leave the church and unite with another, they will think he has not the regard for them which he has often professed; therefore, to prove his esteem, he tells them he hopes they will soon return, inquires if it be not possible for them to attend occasionally, thinks they

for them to take letters of dismission, at present, fears he cannot do without them, and that he shall be pained to part with them. From an unwillingness to show less affection, and to give their pastor pain, they refrain from asking letters at the time of leaving, and this, with other causes subsequently operating, prevents them afterwards from making the request at all, unless a powerful revival of religion prevails where they live, and they feel its influence, and begin to love God instead of man, are constrained to do their duty. Too many, however, who have but little of the life of religion, encouraged by this practice, remove from their church without a letter, soon neglect all religious duties, and become open backsliders.

The remedy, then, must be applied by the pastor. If he will take the pains thoroughly to instruct his church as to the importance of this duty, point out to them the evils arising from its neglect, and constantly and invariably advise those who leave his vicinity, and can not very conveniently worship with him the Sabbath, to take letters of dismission and unite with the church where they can worship; by so doing the difficulty may speedily be removed. He may do this in the meetings of the church; when receiving or dismissing members he will have an opportunity of advertising to it, and be saved the pain of doing it to individuals. Yet if he should not succeed in persuading all to do right in this matter, he must not fail to tell them personally what the interests of the church require of them.

As an inducement to pastors to perform this duty, we would ask them to inquire whether Christ has any local attachments, whether every branch of Zion is not equally dear to him, and whether he cannot take as good care of his sheep in one fold as in another? We would ask whether we possess the mind of Christ in thus caring so much for the interest of that part of Christ's kingdom over which we are placed, as to neglect the rest, and often, in our anxiety for it, to injure the rest? Should we not best promote the interests of the Redeemer's kingdom by seeking its general prosperity, making the most we can of every member, and teaching every one to be useful in whatever place God, in his providence, may station him?

Suppose the great Shepherd should summon each pastor to give an account of the flock under his charge, what could we say in reference to those for whose benefit we write? Could we assert that we had done the best we could for them? And would he reply, "Well done, good and faithful servant?" or would he not censure us, because our attachments to them were selfish, and theirs to us, and our churches, in too many instances idolatrous; and instead of loving Christ and his cause for their own sakes, we had loved the praise of man, the dignity of station, and the celebrity of a large and populous church? Might he not charge us with starving his sheep, and leaving them without an enclosure, exposed to every temptation, instead of teaching them the importance of seeking immediate connection with the fold where they are located?

We hope this matter will be taken into serious consideration, and that every pastor will feel that there is no danger in faithfully instructing his members never to leave his vicinity, if the place to which they have about to remove be so situated that they cannot

BOSTON, WEDNESDAY JANUARY 11, 1843.

VOLUME VI.—NO. 2.
{WHOLE NUMBER, 236.

conveniently worship with him, without taking a letter of dismission, and at once uniting with the church where they intend to worship.

The Missionary Call.

We wish we might know who is the author of the following beautiful and eloquent stanzas. We find them in the Macedonian uncredited, and this, we learn, because their parentage is unknown. Probably some of our exchanges or readers will recognize them. If so, we hope some one will gratify our curiosity, and thus enable us to appropriate the credit which some name so well deserves.

There is a voice upon the wind,—
A voice that comes from far,—
A voice from where the ancient groves
Are scattered like the leaves of autumn,
The scenes of human woe,
But 'tis a cry for gospel light,—
The echo of the agn.
The orb of night is gone;
The crescent hastes to set;
For where the Arab prophet ruled,
The men of Palestine met;
The Turk, who sought for light;
The Tartar waits to know,
If Christ's command has been repealed,—
"Go, preach my gospel, go."
Along Sumatra's tropic shores,
And Java's upas trees,
The heathen strains his eye
To catch the missionary sail;
The idol-gods long have ruled,
Are burned in Borosso,
And there the voice from heaven proclaims—
"Go, preach my gospel, go."
The sun is gone from Burma's bring,
The clouds are gone;
United their voices with sound
That comes from Hindostan;
They call in words direct,
Or in their rites of wo,
Oby, ye saints, your Lord's command—
"Go, preach my gospel, go."
The voice of strong energy still
The breeze from Burma brings,
The orb is gone,
And China's ancient kings,
The region of the simoon blast,
Where Niger's waters flow,
Repeats to us our Lord's command—
"Go, preach my gospel, go."
From many a river's tempest bank,
Where pagans bend the knee,
From continental villages,
And islands of the sea;
Each bark that floats upon the wave,
And winds the waves below,
Ring out to us the Lord's command—
"Go, preach my gospel, go."

Mr. Shuck's Letter.

We present our readers with the remaining portion of Mr. Shuck's letter from China. Most of what follows is a very interesting account of the conflict between England and China; now, as our readers are aware, happily terminated.

The Government House is a commodious building, to which other wings will still be attached. The "Majistracy House" is a very fine building, in a commanding position, within the walls, clerk's offices and guard room in the same enclosure. There are large and substantial barracks at three different positions. A Government Hospital of commodious extent is nearly completed, not far from the Government Warehouse. The Queen's Road is sixty feet wide, and affords a pleasant and convenient public thoroughfare. Granite bridges are thrown over the different streams, and carriages have already begun to run. The public Market covers a large space, is well arranged, and is felt to be a very great public convenience. There is a well organized police corps, both foreign and native, and four distinct police stations. Robberies in the town however, and piracies in the neighborhood, are by means unfrequent. The harbor of Hong Kong, which is the finest in the world, and at all seasons of the year contains a large amount of shipping, is defended by one fort and two heavy batteries. The population of the island at present is probably twenty-five thousand, and consists of all classes of tradesmen and artificers, many of whom occupy long lines of neatly built and well filled shops. Provisions are plentiful and cheap. The number of British troops stationed here is about twelve hundred. The following are the present public functionaries of Hong Kong, viz. A. R. Johnson, Esq., Governor; Charles E. Stewart, Secretary and Treasurer; Major W. Caine, Chief Magistrate; W. Tennant, Chief Clerk; C. Feron, Clerk to the Chief Magistrate and Coroner; Lieut. Pedder, Harbor Master and Marine Magistrate; A. Lena, Assistant Harbor Master; G. Reynolds, Lands and Roads Inspector; Lieut. Col. Taylor, commander of the troops. Medical duty is performed by the military surgeons. Rear Admiral Sir Thomas Cochrane commands the naval force here, the Blenheim (74) being his flag ship. At Chek Chu, on the other side of the island, where Mr. Roberts is stationed, there are about four hundred troops in barracks. We have money in hand for the erection of the Chek Chu Chapel, but the building has not yet been commenced, as no suitable lot can, at present, be procured. Chek Chu is a quiet little trading town, containing about eight hundred inhabitants, among whom Mr. Roberts finds an encouraging and appropriate field of labor. He has purchased a small house, which he has opened for a school room, although very few scholars can be prevailed on to attend. Mrs. Shuck has only a few children, who live in the family and who make considerable progress.

For the prosecution of this the third campaign of the war, the English have now on the Chinese confines an immense naval and land force, the naval being the largest ever before assembled in Asia by any power in the world. There are about sixty well equipped ships of war, with fifteen steamers, besides nearly one hundred armed transports. As to the land force, there is a formidable army of about fourteen thousand fighting men, with Sappers and Miners, Royal and Madras artillery, and a troop of horses. The Commander-in-chief of all the land forces is Lieut. General Sir Hugh Gough; Major General Lord Saltoun is second in command. The naval Commander-in-chief is Vice Admiral Sir William Parker; flag ship, Cornwallis; 74; second in command, Rear Admiral Sir Thomas Cochrane; flag ship, Blenheim, 74. The entire expense of the whole British expedition now in China is upwards of five hundred thousand dollars per month.

The above force, if properly directed, would likely be quite sufficient to seize upon the Chinese empire, and yet every unprejudiced mind, which has studied the subject, must decide that it is not, judging from the past, the object of the British Government to subvert the Government of China. Had this been their object, the whole army in the first campaign would have marched directly upon Peking. Wherever the English force has gone, the power of the Mandarins has been broken; and the capture of Peking will be the last alternative, for when this takes place the power of the Emperor must certainly crumble to the dust, and the rule of the great Tartar Dynasty will be no more; while the English will have upon their hands the mighty task of quieting a population of three hundred and fifty millions, thickly spread over a vast extent

conveniently to Singapore, but with the expectation of returning to China.

Of the conflict now going on between England and China, the two greatest empires in the world, you will naturally expect me to say something; and yet I hardly know what to say to give you a distinct idea of these warring affairs without wearying you with details. The public papers will have informed you that the first campaign under the plenipotentiary powers of Capt. Elliot, entirely failed of accomplishing any definite object touching the great question at issue between the two nations. Had Captain Elliot pushed his demands to extremes, in the first instance, the Emperor would, most likely, have yielded, for the Chinese were literally unprepared for combat, being incredulous as to the coming of a foreign army, until they found it hovering over their coasts.

It was this that strode in the wily policy of the Imperial Cabinet, in being able to entice the British plenipotentiary away fifteen hundred miles from the vicinity of the capital, and fixing the seat of promised negotiation at Canton, at a season of the year when they knew he could not return with his heavy ships of war until the end of the monsoon, thus allowing them full time to throw Peking into a state of defence. This they have done to an unprecedented extent. Of the failure of the negotiations in this province, and the capture and ransom of Canton city for six millions of dollars, I need not speak. Captain Elliot having been recalled, Sir Henry Pottinger arrived in China in August, 1841, with full plenipotentiary powers from the British Government, and immediately proceeded northward. The second campaign began. High hopes were entertained that the war, so calamitous to the Chinese, would soon terminate, and peace be established upon a permanent and honorable basis. The bombardment and fall of Amoy, the re-capture of Chusan, the storming and taking of Chinhai, and the military occupation of Ningpo, all followed in quick succession, victory crowning the British arms in every battle. By this time the season became far advanced, and no commissioners appearing on the part of the Emperor, H. E. Sir Henry Pottinger returned to Hong Kong, for the purpose of putting in order the affairs of the settlement, where he arrived on the 1st of February, 1842.

Galed by the consideration that fortune awarded victory to the English in every engagement in the open field, the Chinese commenced a system of harassing warfare upon their enemy, by kidnapping and secret assassination. In this way a number of the English were either killed or taken alive, under the very walls of Ningpo. In December, the British troops marched out of Ningpo, and defeated large bodies of them, and made a vigorous attack upon Ningpo and Chinhai, but were repulsed and pursued with dreadful slaughter. In the beginning of May, Ningpo was evacuated by the British General with the main body of his army, and on the 18th of the same month the third campaign commenced by the storming and capturing of the city of Chapoo. The latest date left the English army in the valley of the great Yangtze Keang, and, flushed with fresh victories, were in full march upon the populous and wealthy cities of Nanking and Hang-chow-foo. Within the space of a very few days they had captured three hundred and seventy-six large cannon, many of them having been newly cast of brass, after foreign models, and mounted upon carriages with revolving centers. With the destruction of the English army having been recently made, and with the capture of Nanking and Hang-chow-foo.

Believe me, in the Lord Jesus, faithfully yours,

J. LEWIS SHUCK.

For the Christian Reflector.

Missions in the United States.

NUMBER I.

THE AMERICAN BAPT. HOME MISSION SOCIETY.

This Society was organized in the city of New York, on the 27th of April, 1832. Its object is to promote the preaching of the gospel in North America. The field is extensive. Its cultivation has been attempted in nearly all the United States and Territories, the British provinces and the republic of Texas, where, but principally in the Valley of the Mississippi, missionaries of the Society are now successfully laboring. They supply destitute churches; gather the scattered members who emigrate to new settlements, and organize them into churches; collect congregations where there are but few or no professors of religion, and establish all the moral and religious influences in society which are essential for the restraint of vice and immorality; the purification of social manners and customs, and as safeguards against the encroachments of false religious systems, especially such as antagonize against the free institutions of our country or the consciences of our fellow-citizens. The conventions in the Atlantic States, which are generally auxiliaries, supply their own destitution.

The operations of the Society are carried forward entirely upon the voluntary principle. They are managed by an Executive Committee, appointed annually, whose services are gratuitous. The Society has no permanent fund. Its treasury is supplied by the free will offerings of its friends. No missionary is entirely supported, but only aided by the Society. They all act under general instructions, and report quarterly to the Committee their labors and success. Arrangements are made with the Boards of Managers of auxiliary bodies, by which great prosperity in the appointment of missionaries and the appropriation of money is secured.

The number of missionaries employed since the organization of the Society has been, upon average, about 75 per annum, and the entire amount expended in all the operations of the Society has been less than \$12,000 per annum.

NECESSITY FOR THE SOCIETY

The necessity for such operations as are contemplated by this Society might be shown in several ways. A few considerations only will be mentioned, in this connection.

1st. The acknowledged duty of Christians, arising from the Saviour's command, to preach the gospel in all the world. Our field comprises a considerable portion of the world.

2d. The duty of Christians in the United States, arising from their contiguity to the population of other parts of North America. The savage tribes receive the attention of another society; but the state of civilization of a considerable portion of the remainder is far from perfect, while in that portion, as well as

conveniently to Singapore, but with the expectation of returning to China.

3d. The more enlightened, the Popish religion is widely prevalent.

4d. The duty of the churches in the United States to employ all the influences committed to them by the great Head of the church, in forming the character and directing the energies of the rapidly increasing population around them.

The first subject needs no discussion; and we only allude to the second, because the population of all North America is embraced within our field. Our missionaries have labored in Texas and the Canadas; but there are millions north and south of us, to whom they have not had access, and many thousands of the number never heard a sermon from any evangelical missionary.

5d. Endeavor to act so as to advance, 1st, the present comfort; 2d, the intellectual improvement; and 3d, the purity and moral good of all my fellow-men.

As to my Creator,—to endeavor to fix

more deeply in my mind all that I possibly can discover respecting him; and to feel, think, and act, in every respect, in correspondence with that truth.

Finally, when I have done all, to acknowledge that I am nothing, that I deserve nothing, and that my Creator has a right to do with me as seems good to him.

Reproof.

Reprove mildly and sweetly, in the basely or fiercely; nor with sour looks, or in bitter language; for these ways do beget all the evil, and hinder the best effects of reproof; they do certainly inflame and disturb the person reproved; they breed wrath, disdain and hatred against the reprobate; but do not so well enlighten the man to see his error, or affect him with kindly sense of his misfortune, or dispose him to correct his fault. Such reproofs look rather like the wounds and persecutions of enmity as remedies ministered by a friendly hand: they harden men so much, they scorn to mend on such occasion. If reproof doth not savor of humanity, it giveth nothing: it must be like a bitter pill, wrapt in gold and tempered with sugar, otherwise it will not go down and work effectually.—Barrow's Sermons.

Trials.

A Christian without trials would be like a mill without wind or water; the contrivance and design of the wheelwork within would be unnoticed and unknown, without something to put it in motion without. Nor would our graces grow, unless they were called into exercise; the trials and difficulties we meet with not only prove, but also strengthen the graces of the Spirit. If a person were always to sit still, without making use of his legs or arms, he would probably soon lose the power of moving his limbs at all; but by walking and working he becomes strong and active.

Rev. J. Newton.

Dignity in the Pulpit.

We think the subject and sentiments of the following extract eminently deserving consideration. Anything like irreverence or indifference to the place favorably, to inspire feelings of disrespect for the place as well as the preacher. There is however an extreme to be avoided. An assumed or affected dignity is always disgusting. We like to see a preacher perfectly natural, yet serious, and grave, and earnest.

As affectation is never graceful, so coarseness is never effective. There is no force nor wit in slang or cant expressions; or if they excite attention for the moment, it is at the expense of the house of God, the ministry, and the Gospel itself, by pandering to a low taste, and investing sacred things with ludicrous and groveling associations. The man who plays the buffoon or the clown in a pulpit, leaves not that solemn place where he found it. However dignified the preacher may be that follows him, the people cannot look up to listen, and forget the tricks that were played where he stands; vulgar pruriency will long for the gross excitement, and the refined cannot wholly discharge the sickening images from their thoughts. Let once the boisterous laugh ring round a place of worship, and its echoes will disturb the meditations of the pious for many a long day. Why do we spend years in the study of ancient and modern masters of language; why do we separate ourselves from the ruder though honorable pursuits of the world; why do we invoke the presence of a pure and sublime God, if it be not to attain chasteness of doctrine, purity of thought, and holy elevation of soul? He that is full of love to God and man, will never be vulgar in his conceptions; and a student of his own language need never be vulgar in his discourse. An eminent divine once said that "clean soul never dwelt in a dirty body"; so we may say, that gross words never came but from a gross mind.

To preserve an entire dignity, requires a scrupulous and thorough care. Nothing should be suffered to break the edifying charm. The pulpit itself deserves to be entered with deliberate respect. It is an impressive custom of the Church of Holland for the minister to pause at its lowest step in silent prayer. Such honor is due to the place and the service. The manuscript should not be adjusted, nor any hasty arrangement made during the singing, as if praise were a form, with which a minister has nothing to do. The books ought to be handled with a quiet reverence, and not flung about, nor thumped on as mere dead matter. Such honor is due to the place and the service. The pulpit, Volume contains the words of eternal life. It lies upon the desk as a sacrifice on an altar, reminding us of the great Sacrifice that finished all expiation. Nor should it be laid aside to make room for our notes, nor closed up as we begin an extempore exhortation, as though we had no use for it except in the form of taking a text. It is the Word of God, and if we reverence in spirit the truth it contains, we will treat with some outward respect the book itself. The Amen at the close of prayer is

notices should be read, not pompously indeed, as if we were preaching them, but with a proper distinctness, showing that they are worth hearing, for those unworthy such regard have no right to be there. Above all, the sacred names of God, the Holy Spirit and the blessed Jesus, must never be pronounced without manifest awe, and when possible should be preceded or followed by some epithet or ascription of praise. Such was our apostle's habit, and among his richest bursts of holy feeling are those struck from his heart by the mention of the names he loved to adore. We cannot be too holy in our Sabbath duties and that holiness should appear.—*Dr. Bethune's Oration at Andover.*

Clouds big with Mercy.

It is delightful to reflect how many prayers, like clouds of incense, have gone up from the hearts of God's people during this present Lenten season. Not one of those prayers that have been offered from the ground of the heart, in sincerity and faith will fail to bring down a divine blessing. Truly does the great Healer of Prayer say, "I never said unto the seed of Jacob, seek ye me in vain." But God does not always, perhaps not often, take our method in answering prayer. We pray for instance, for faith, and imagine that it is to descend, with a kind of gentle ellipse into, the weary prop., and kick the staff from under us. Do we fall? No; for faith is now called into exercise to support us. Again, we are thinking of sailing to heaven in a calm. God raises a great tempest, and breaks the ship, and tosses us into the waves. Do we sink? No. Now our faith is called into exercise, and saves us.

We pray for charity—God makes us parties in distressing scenes. God suffers us to be wronged, then bids us love. We pray for humility. God does not overrule some leading infirmity of our heart; we stumble and fall—and in the midst of sorrow and shame, humility is formed.

We pray for happiness, for comfort, for joy. We have already formed our plan of happiness. We have our little paradise around us. We hope we shall not experience those losses and horrors—which we have seen overwhelm others.

Suddenly, however, all our earthly schemes are broken up. A child dies—a friend is taken away—our own abode is unfixed. And are we unhappy? No; God now comforts us, and makes our comforts to flow from himself. We wished to dwell in our own house; but we must dwell in houses that we have not built. We wished to drink of our own wells; but we must drink of wells that we have not dug. We wished to pluck fruit from our own vineyard; but we must take it from one we have not planted. God very commonly, as tribulation abounds, makes our consolation to abound. Is the Christian afflicted? His joy, his comfort is ended. He is near, that will bind up that broken heart. Yes believer, your prayers are heard. Out of this very cloud that seems to darken the heavens, you shall hear the voice—"Thou art my beloved son."

With regard to supplies in time of exigency—we pray to have our wants supplyfully disappointed, to help appears. In this person, we say, we shall find a friend; but he is removed or dies, or is too much occupied. No help appears. But when we have wearied ourselves to find the way—all to no purpose—God opens an unseen door, and sets a manner as to show that "the Lord hath done it"—and thus sends the needed help. Our wisdom is to go to God with all our burdens, to lay them at his feet, and to leave the whole matter of our deliverance in his hands. He sees things from the beginning to the end—and will make all things, to those who love him and call on his name, to work together for their everlasting good.—*Epis. Rec.*

The Bible on Temperance.

We are happy to be able to bear testimony to the zeal and devotedness of the clergy of Massachusetts to the temperance cause. With few exceptions, they, the clergy, in practice and precept, come fully up to the only correct standard, that of total abstinence. We say, with few exceptions. There are a few, and for their special benefit we insert the following extract from an address, delivered recently, we believe, in Portland, Maine. We regret to learn that the tongue of its gifted author is now silent in death. His influence will long be felt, however, and we hope the stinging rebuke which, in this extract, he has administered to that class for whom it was intended, will work in them reparation, and lead them to devote themselves to the cause which the lamented Bannatyne so eloquently pleaded.—*Temp. Journ.*

The claims of the religious press are univalued. The intelligence conveyed by a good weekly, devoted to the interests of religion and morality, is surely such as all ought to possess. And the enlivening, refining, and elevating influence of the selected reading, thus provided, must be of inestimable worth to the forming minds of every family circle. What a boon does that father withhold from his children, who, at this day, furnishes them with no religious paper. What a cruelty to rear a family, amid such cheap and multiplied facilities for their intellectual and moral improvement, without supplying them with what is so easy to be obtained, and so perfectly adapted to their condition and wants. And is not that pastor unfaithful to his trust, who does little or nothing to secure the circulation of religious papers among his people? Does he not practically disregard their moral and religious interest? How can he expect they will be benevolent and active Christians, if they are ignorant of the principles of temperance? All the movements of modern times—who oppose, at every step, the progress, both of scientific discovery and philanthropic enterprises, on the ground of some isolated passage applicable to dispensations that have passed, and a state of society that no longer exists—hunting through Scripture for verbal and rapid objections against every new development of social energies that threatens to disturb their torpid acquiescence in the optimism of the past, and, looking with an auster eye, through the loopholes of their watch-towers, on every exhibition of broad and general misery, as if were a heretic or Heathenish apposition. It is in vain to ask these men, "Is not temperance uniformly enjoined in Scripture?" Yes. "Is not intemperance uniformly forbidden?" No. "Is not the conduct of those who devoted themselves to total abstinence uniformly approved and rewarded?" Yes. "Did God command any to take up the view of total abstinence?" No, except the case of Timothy, which is not an exception. "Did he ever command any one to take this view?" Yes. "Has not intemperance in modern times proceeded at

such a rate as to threaten desolation to society?" Yes. "Were not all other means, except total abstinence, found ineffectual?" Can that, then, be now contrary to God's will, which he formerly approved, and which is found the only effectual means of extirpating an evil, against which he has expressed the severest reprobation, and which is opposed to all his schemes for the betterment of society? We cannot say nay all this, but still it is not in the Bible.

His abodes by taking it along with him in the great cause. Christ has given him the benefit which it has pointed out. His abodes by its precepts, its promises, and its hopes; and by so abiding, he is forever advancing from one good work to another—from triumph to triumph, and from glory to glory, as by the spirit of our God. He uses his religion as a principle of moral and spiritual locomotion—the great motive power of the moral world. Ye it use a sort of Diogenes's tub, where ye can sit and sit at ease, and all the mighty moral energy, and Christian enterprise has brought him to the evils of society. It is a curious propensity which indulges, and had better be left to dogs that bay the moon, and bark at railroad cars."

Christian Reflector.

BOSTON, WEDNESDAY, JANUARY 11, 1842.

The commanding and almost illimitable influence of the periodical press, of this country, is a theme fraught with the deepest interest, and a reality producing the most momentous and extensive results. It is estimated that nearly one hundred millions of sheets are issued annually for our eighteen millions of population! It has been found, by collected statistics, that our country is most emphatically distinguished, among all nations of the earth, in the extent of these issues, and their all-pervading influences. In Europe, with a population of 227,000,000, according to statistical tables, in the "Annales des Travaux" of the Paris Statistical Society, there are reported to be two thousand one hundred periodical publications. And in our own country, with 30,000,000 of population, there are two thousand two hundred. In Europe, then, there is one paper for every 106,000 persons, and in the United States one for every 10,000. This is a most gratifying result, far as our feelings of national attachment and pride are indulged, but viewed independently it is startling and fearful. That so great a multitude are able and disposed to read—that intelligence is so abundantly and widely diffused—that the minds of the people are thus expanded and the elements of moral power increased—all this should give us pleasure, and inspire us with hope. We have the recorded testimony of Washington, that in his view "these easy vehicles of knowledge are more happily calculated than any other, to preserve the liberty, stimulate the industry, and meliorate the morals of an enlightened and free people." Dr. Johnson, when in the fullness of years and knowledge, said, "I never took up a newspaper without finding something I should have deemed it a loss not to have seen; never without deriving from it instruction and amusement." Tributes like these, to the value and power of the newspaper press, from the highest authority, have been frequent and most cogent arguments to *abuse*? Knowledge indeed is power, and the press a gigantic lever. But let it operate unsanctified, or unrestrained by moral principle and the fear of God, and it is power to do harm; it is a lever to overturn the institutions of freedom—to subvert the principles of righteousness, and defeat the plans of benevolence and pity. Christian men, and especially ministers of the gospel, have a work to do in this country, with reference to the press. They must not only refuse, disown, and testify against the vile trash, issued in heaps by the reckless and irreligious portion of the press, and scattered broad-cast over the land, and devoured by the young; but they must patronize and distinctly and earnestly recommend those periodicals and papers whose character is unexceptionable and whose influence is salutary. We have secular and literary publications which deserve to live and flourish; and we have well-conducted religious periodicals, one or more of which should regularly visit every Christian family in the land. But connected with all our churches and congregations, there are families where no paper of this sort is received. The minds of its inmates, if fed at all, by the current literature of the day, are fed on that which is useless, or positively injurious.

The claims of the religious press are univalued. The intelligence conveyed by a good weekly, devoted to the interests of religion and morality, is surely such as all ought to possess. And the enlivening, refining, and elevating influence of the selected reading, thus provided, must be of inestimable worth to the forming minds of every family circle. What a boon does that father withhold from his children, who, at this day, furnishes them with no religious paper. What a cruelty to rear a family, amid such cheap and multiplied facilities for their intellectual and moral improvement, without supplying them with what is so easy to be obtained, and so perfectly adapted to their condition and wants. And is not that pastor unfaithful to his trust, who does little or nothing to secure the circulation of religious papers among his people? Does he not practically disregard their moral and religious interest? How can he expect they will be benevolent and active Christians, if they are ignorant of the principles of temperance? All the movements of modern times—who oppose, at every step, the progress, both of scientific discovery and philanthropic enterprises, on the ground of some isolated passage applicable to dispensations that have passed, and a state of society that no longer exists—hunting through Scripture for verbal and rapid objections against every new development of social energies that threatens to disturb their torpid acquiescence in the optimism of the past, and, looking with an auster eye, through the loopholes of their watch-towers, on every exhibition of broad and general misery, as if were a heretic or Heathenish apposition. It is in vain to ask these men, "Is not temperance uniformly enjoined in Scripture?" Yes. "Is not intemperance uniformly forbidden?" No. "Is not the conduct of those who devoted themselves to total abstinence uniformly approved and rewarded?" Yes. "Did God command any to take up the view of total abstinence?" No, except the case of Timothy, which is not an exception. "Did he ever command any one to take this view?" Yes. "Has

Singleness of Purpose.

We observe in the "Christian Soldier" a notice of a meeting to be held this (Wednesday) evening in the West Baptist Church, in Providence, of those friends of the slave "who are opposed to the introduction of *erroneous questions* on the anti-slavery platform." We are glad to see such a notice, and to see it subscribed by one of our staunch friends. The object of the meeting is defined to be, "to devise measures for advancing correct anti-slavery sentiments, and benefiting our enslaved brethren." We are persuaded that nothing is of so much importance, at the present juncture, for the attainment of this cause, as *singleness of purpose*, with reference to it. The progress of anti-slavery sentiment will be onward and rapid, whatever obstacles oppose it; but if anything is adapted to retard it, it is the introduction of other topics to the notice of its friends, by which their own energies are diverted and wasted, while those who might be induced to join in plans for the promotion of the cause, are thrown back disgusted or offended. The most effective means which the enemies of abolition have been able to employ against it, have been derived from the misdirected efforts and zeal of a portion of its professed friends. Those who were but slightly acquainted with the history of the enterprise, have been taught an governmental and church organizations, hostile to the ministry and to all the established institutions for spreading truth and saving souls; and in consequence, dangerous to society in proportion as they have influence and power. As writes a correspondent of the "Morning Star,"—"While the slave is left to clank his chains, many who would fain monopolize the very title of abolitionist, and for whom the honor is claimed of having awakened the cause into existence, are, in almost any other than a conciliatory manner, pointing out what they suppose to be the faults of all but themselves, and attacking every institution save their own, and thus, not only preventing others from engaging in the cause, but rendering it absolutely necessary that those who are already enlisted should stay their direct attacks upon the foul system which causes the land to groan with its abominations, that they may counteract the flood of error with which professed abolitionists would, if possible, deluge the world." Under these circumstances, we deem it the solemn and imperative duty of all single-hearted, benevolent and magnanimous men, to join and lift up a standard; and asking wisdom from above, to go forward, single-hearted and Christian-like, to the work which remains to be done. Let it be seen that the friends of the slave are judicious and consistent—the supporters of Christianity and its institutions—the friends of good order and manly conduct. The enlightened moral sense of the whole community will thus, in a little time, be won to the support of a cause, which must embrace among its friends, sooner or later, all who love God or sympathize with man.

Liberty of a Colored Church.

The African Baptist Church of Louisville, Ky., has sent to the Treasurer of the A. B. F. M. for the support of the African mission a donation of \$15,50. It is their jubilee year, on the 2d Sabbath in October. It scarcely need be added, that the members of this body are poor. Colored people are not allowed to get rich in Kentucky. The Banner and Pioneer is very naturally reminded by this act of liberality, of the churches in Macedonia, whose "deep poverty abounded unto the riches of their liberty," and thus sends the needed help. Our

wise and sagacious instrument to *abuse*? Knowledge indeed is power, and the press a gigantic lever. But let it operate unsanctified, or unrestrained by moral principle and the fear of God, and it is power to do harm; it is a lever to overturn the institutions of freedom—to subvert the principles of righteousness, and defeat the plans of benevolence and pity. Christian men, and especially ministers of the gospel, have a work to do in this country, with reference to the press. They must not only refuse, disown, and testify against the vile trash, issued in heaps by the reckless and irreligious portion of the press, and scattered broad-cast over the land, and devoured by the young; but they must patronize and distinctly and earnestly recommend those periodicals and papers whose character is unexceptionable and whose influence is salutary. We have secular and literary publications which deserve to live and flourish; and we have well-conducted religious periodicals, one or more of which should regularly visit every Christian family in the land. But connected with all our churches and congregations, there are families where no paper of this sort is received. The minds of its inmates, if fed at all, by the current literature of the day, are fed on that which is useless, or positively injurious.

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Times improving.

In these degenerate days, when on the wings of every breeze, is borne the story of public and private defalcation; and the loud denunciatory voice of accusation is pouring forth its torments against "designing knaves," "unprincipled villains," and "dishonest bankrupts;" it is cheering to know, that a sound conscience is yet active among some of our fellow-citizens, whose fortunes were broken, and whose wages were dashed, during the commercial embarrassments of 1838.

By the Mercantile Journal, our community

was recently informed, that an extensive

mercantile house had just paid an in-

stalment of forty per cent. to each of their

creditors, from whose claims they had been

wholly discharged in the year above men-

tioned. This house becoming embarrassed

in 1836-7, obtained an extension, the last

payments on account of which, they were un-

able to meet in 1838, and to their creditors

for a full discharge, they were compelled

to pay only forty per cent. on the amount

of their debts, and to pay the same in

instalments of forty per cent. per annum.

This is a decided improvement in the

conduct of business, and a decided im-

provement in the conduct of men.

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The Family Circle.

Childhood.

Harmless, happy little treasures,
Full of truth, and trust and mirth,
Richest wealth and purest pleasures,
In this mean and guilty earth.—

How I love you, pretty creatures,
Lamb-like flock of little things,
Where the love that lights your features,
From the heart in beauty springs.

On these laughing, rosy faces
There are no deep lines of sin,
None of passion's dreary traces,
That betray the wounds within;

But yours is the sunny dimple,
Radiant with untutored smiles;
Yours the heart, sincere and simple,
Innocent of selfish pines:

Yours the natural curling tresses,
Prattling tongues and shy eyes,
Trotting steps, and kind caresses,
Pure with health and warm with joy.

The dull slaves of gain, or passion,
Cannot love you as they should;

The poor worldly fools of fashion
Would not love you if they could:

Write them childless, those cold-hearted,
Who can scorn thy generous bosom,

And whose souls with fear have smarted,

Let thy blessings come too soon.

While he hath a child to love him,
No man can be poor indeed;

While he trusts a friend above him,
None can sorrow, fear or need.

But for thee, whose heart is lonely
And unwarmed by children's mirth,

Spite of riches, thou art only
Desolate and poor on earth.

All unkindly by innocent beauty,
All unloved by guiltless heart,

Childless man, how poor thou art!

To Julia—Nine Years Old.

BY WILLIAM CUTTER.

Nine minutes sometimes serve to trace
The story of a life—

As in the tiny insect race
With which all earth is rife.

There's many a bright and lovely flower
Upsprung in our way,

Which shows, before its ninth brief hour,
Sad symptoms of decay.

A butterfly at nine days old
Is quite an aged thing,

Despite the tassel and the gold
Upon its velvet wing.

Nine weeks, though brief, will serve to make
The birds of summer gray;

And they are old and careful now,
When then were young and gay.

Nine months, and not a trace is left
Of all the joyous throng,

That gladdened spring's returning green
With fragrance and with song.

But though nine years have passed since day
Upon my Julia smiled,

She's still, amid her simple play,

A gay and thoughtless child.

Older than insects, birds or flowers,

She still but young appears:

They count their months—weeks, days or hours,

But she, the slower years.

And yet her course, when past, will seem
As swift and brief as theirs—

A checked, evanescent dream
Of pleasures, pain and cares.

The bird, the butterfly, the flower,
Live only for to-day;

But Julia has an inward power
Time cannot waste away.

The few brief birth-days known to time
Will seem but moments, when

The soul, in her eternal prime,
Shall spring to life again.

Portland Tribune.

The Prodigal returned.

(The following "temperance sketch," we find in the Worcester Magazine, a new literary monthly. It was written by the Rev. J. Jenkins, of Worcester.)

"For this my son was dead, and is alive again, he was lost, and is found."

In a beautiful, quiet town in the southwest part of New England, lived the young man, portion of whose history is here sketched. His father was a farmer of independent estate, of unimpeachable integrity, of industrious habits, and of devoted piety. His mother was of kindred spirit, a help-meet indeed. By their united efforts, they reared a large family, and spread around them a noble farm, which yielded its annual products in great abundance.

The substantial farm house stood on a moderate elevation, commanding a most delightful prospect. At its front was a row of beautiful elms, whose thick, deep, green foliage intercepted the piercing rays of the meridian sun, affording no mean shelter from the falling rain, and adorning the beautiful eminence. On one side glistened the silent stream, soon emptying into the peaceful lake, from whose border across the gradual, yet majestic hill, with sides striped by fertile fields, and with summit adorned with a beautiful grove. On the other, lay the fruitful, far-reaching plain, which so often waved in golden harvest beauty.

Every thing within and around the establishment seemed fitted to inspire contentment and happiness. Morning and evening, the circle of devotion was gathered around

"The old-fashioned Bible that lay on the stand."

And the God of the families of the earth was humbly invoked by the venerable patriarch and head. All secular toils ended with Saturday's setting sun; and regularly as the Sabbath came, the milk-white steed moved on with almost devotional step to the village church. Happy family! Who can wish to cast into such a circle, seeds of sorrow? But even around this enclosure, this happy fireside, a fell destroyer lurks. With all the serpent subtlety, which,

"With burnish'd neck of verdant gold,"

approached our first mother, he tempts his victim. In the mind of one son of this happy family, there sprang up a desire to leave the restraints of paternal love and faithfulness, and the healthful labors of the farmer in the retired vale, for fashionable employment, and the bustling scenes of the village. The mis- taken boy left his quiet home, and soon

mingled in the scenes of gayety and dissipation, which the village life afforded. And now, how changed! Sin glitters in his eyes—spreads her soft carpet at his feet, and pours her honeyed accents into his ear. He meets temptation at every turn, and many of his constant companions are the victims of the destroyer. For a time he often visits the paternal roof, but a few miles distant, and from thence received a healthful check.

He grew up to manhood, and thus far had kept the enemy within his control.

In appearance he was a model—robust, manly, handsome. He succeeded to a good business, and was prospered. He married an accomplished lady, and for a time no dark cloud was seen to lower in the horizon of their earthly prospects.

It was not until she was the mother of two lovely children, that the indescribably sorrowful truth flashed clearly upon her, that their father was a drunkard. What unutterable anguish does the wife feel, when the fatal truth presses itself upon her mind, that her companion, the cherished one of her pride and hopes, and on whose protecting arm she leans for support, and to whom through every scene and change she had clung as the ivy clings to the stately oak, has fallen a victim to the artful wiles of the deadliest of human foes. Then there enters into her dwelling the gloom of despair; agony, that tears the heart, that rends the spirit; wo, that cannot be alleviated, that will not be comforted.

For some time half-suppressed suspicion had robbed her of perfect rest. His long absences had been excused by a hesitating indefiniteness, and his interest in his idol family seemed diminished. At last, the secret came out, and all its threaded process was exposed. "He is a drunkard!" sobbed the broken-hearted wife; the agonized parents exclaimed, "Attempt not to comfort us, we will go down with sorrow to the grave." He had been first enticed to drink in the fashionable party; next he occasionally called at the respectable hotel, and at length, spent his hours at the gilded saloon, and from that, he descended to the commonest haunt of dissipation that lurks in the wall. He was now regarded as a miserable, ruined man, and his history for a few years is the history of a drunkard, a disgrace to his friends, a curse to his family, and a nuisance to society. His property was rapidly wasted, his home was desolate. He paused not in his career, till he found himself within the gloomy walls of a prison. There he began to meditate on his past life, and his present condition; the wrongs, which his wife and children and his parents had endured at his hands, came up in sad review before his mind. The strings of conscience were awakened, and remorse gnawed at his heart. The last event was too much for his father; his heart was broken, and he lay upon the bed of death. He had one request; he prayed that God would spare his life till he could see his son once more. The prayer was answered. The son returned; he entered the sick room; the old man still breathed, and as he saw him, his eye brightened, and his countenance was lit up as with new life. "I have prayed for this hour," said he, "and now I ask you to make one solemn promise; it is that, you will live a sober man." "I will," he answered, and the tears flowed thick and fast. The father died; his spirit passed peacefully up to him who gave it. The history of the son from that hour forms a bright page. He took the Washington an pledge, borne in the hands of one who had been a similar slave. On this, as the life-boat of the shipwrecked mariner, he cast himself and was saved. The last celebration of the birth-day of our nation's freedom in his native village, was a day of common joy to him and his friends.

He, instead of wallowing in the pollutions of the grogshop, as on former public days, was the noble, manly, sober, marshal of the day. And as flying, on his majestic steed, he mustered and led on the bright army of temperance, many hearts leaped for joy. But along the delighted throng there was one, whose emotions language cannot describe; his wife, O, the raptures of that glorious day! tears of joy was all the expression she could give utterance.

His widowed mother could only exclaim, "THIS SON WAS DEAD, AND IS ALIVE AGAIN, HE WAS LOST, AND IS FOUND."

Portland Tribune.

A Story worth reading.

And a true story too, if we are to credit the London Teacher's Offering, from which it is selected. It teaches a good lesson, moreover. How many boys there are who make the Sabbath a day of recreation, sport and sin! And what vast good may that teacher or scholar do, who is being readily granted, he addressed himself nearly to the following effect:

There was once a poor lad, who was noted, even among his sinful companions, for his wickedness—but especially for his swearing and Sabbath-breaking. He, along with some others, resolved one Sabbath to pelt some steady boys who were going to their school. However, it so happened, that the lads, on being attacked, took to their heels; this had followed them to the very door of the school, which, when opened, (they were then singing,) such a sound came from the place as seemed to stun them. He wondered what they could be doing inside; and a teacher at that moment admitted the other boys and invited him in. A new scene now opened itself upon him—nearly three hundred boys seated with their teachers. They all appeared so neat and clean, and in such order, that he wished he was one of them. He stood for some time a spectacle for the whole school, dirty and ragged, and with his wooden clogs on, which, whenever he stirred, made him the subject of notice to every person, to his great shame and mortification. After some consultation, he being a stout, good-looking lad, it was resolved to admit him to the A B C class. Every thing was new to him. The next Sabbath he appeared, his hair was combed and his face washed; but his clogs still remained to mortify him. His particular case was taken under consideration, and a pair of shoes given him. He now found himself so much behind the other boys

that he resolved to strain every nerve to get up to them. This determined the means of his rising to the ve-

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He then concluded wi-

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Intelligence in Young Men.

The extracts which follow, are from a Lecture, delivered by Rev. Mr. Murray, at Elizabethtown, N. J. before a Young Men's Association in Troy. The subject of the lecture was, the duties of young men, resulting from the privileges which they enjoy in this age and nation. Intelligence is held up as an indispensable pre-requisite to enable young men to meet their responsibilities. And in order to convince his young hearers that intelligence is not beyond the reach of any, but that a desire to obtain it, and industry in the pursuit, is all that is needed, the lecturer makes the following statements:

Recorder.

"What avails to the

country, whose attention

was first

attracted by

the means

of education?

What avails to the

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